

The Interculture Values And How They May Be Attained
In An Athletic And Recreation Program

KERIVAN, George

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1949

The Intercultural Values And How
They May Be Attained In An
Athletic And Recreation Program.

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the intercultural values

First Reader: Arthur G. Miller, Assistant Professor in
Physical Education

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Education

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I. Reason For The Study

As an undergraduate student at Boston College in 1940, I became aware of the serious situation that then existed and still does in the field of sport when "Lou" Montgomery, colored back-field star for the Boston College Eagles was denied the honor and privilege to attend the Sugar Bowl Game between Boston College and Tennessee at New Orleans, on January 1, 1941. The southern authorities even refused to let "Lou" act as a "spotter" for the B.C. scouts on top of the stadium, so "Lou" didn't attend the game.

Being thoroughly absorbed in the physical and competitive aspects of Physical Education, I never had previously given any real consideration to the intercultural values that might be derived from a good program of Physical Education.

During the dark years from 1941 to 1945, the problem of race prejudices in all forms seemed to be forever arising. Papers carried stories of riots between Marines, in the Philippines and negro soldiers, with a negro being shot to death in the melee that followed. Colored soldiers were beaten for riding in the wrong place in southern busses, negroes were excluded from several war jobs, the Waves excluded, and the Wacs segregated negro girls. The Red Cross had difficulties over negro blood banks, and several negro camps were actually attacked.

All this in spite of the gallant efforts of negro flyers, infantrymen, and daring truck drivers over the "Red Ball" Highway in France, and death like that which came to the hero mess boy (colored) who grabbed a gun and was killed in the initial Jap attack at Pearl Harbor.

Today in spite of 13,000,000 negroes they have but one representative in the House of Representatives due to the hated poll tax and the literacy tests prevailing in the south. Quite frequently one reads in the papers of unfortunate happenings in the field of sports, such as the elimination of six top flight negro track stars from the N.E.A.A.U. track championship competition in San Antonio, Texas, in 1946. The reason--none other than Texas "Jim Crowism," as they would undergo difficult transportation problems, plus housing and actual competition handicaps if they were to compete.

One does not have to travel to many southern ball parks before he observes the separate bleachers way out in the outfield called the "coal-bin," for colored fans who paid the same price for these inferior seats.

In the summer of 1946 another situation presented itself which was closely in accord with this subject; a situation which caused me to probe deeper into this aspect of education, namely inter-group understanding, respect and good-will through the media of Physical Education and its allied field, Recreation.

I was offered a position with a very substantial salary by the Barre Wool Combing Company of Barre, Mass. to take over the recreation directorship in that town. Upon careful investigation, I found the town of South Barre, where the situation existed, was composed chiefly of three distinct nationalities, Irish, English, and Polish, each residing in very clearly defined localities. The Town of South Barre was rather unique, in that the largest percentage of the population was dependent upon the woolen mill for its livelihood. The management at the mill was fully aware of the animosities that existed among its employees. They had seen the gap widen through the years, they were aware that their future employees were children who were running and playing on the corner lots of that tiny New England hamlet. The future of the mill, reckoned by cold-blooded business men in dollars and cents, was in the hands of these same children. With these thoughts in mind, the mill executives were willing to spend thousands of dollars on setting up a recreation program that would help bring these people together in a unified and happy American community. Yes, they planned to do it through a program of education, to be more explicit, a program of Physical Education and Recreation.

For reasons not pertinent to the development of this paper, I declined the position.

"One of the most fundamental objectives of our educational system is the development of the civic and social virtues desired in a democratic society. These virtues are best developed by practicing them in natural situations. This is possible in Physical Education activities. Team sports under capable leadership can develop cooperation, loyalty, leadership, followership, sportsmanship, respect for the rights of others, and other qualities essential in the citizens of a democracy. In athletics, the dominating drive to win stimulates the development of these qualities, for youth soon finds out that they are necessary for success. Furthermore, provincialism, which is contrary to democratic principles, is reduced by team sports. Regardless of the diverse nationalities which may compose a team, the players are teammates and all barriers between them cease to exist as they cooperate for a common purpose. In team competitions, the only measure of a man is what he does as a member of the team--his race, creed, wealth, and class are all forgotten. No better training for citizenship in a democracy is available anywhere in the school system."¹

1.

Voltmer and Esslinger. The Organization and Administration of Physical Education.
F. S. Crofts and Co., New York: 1946.

In all aspects of the Physical Education program, the competitor is an active citizen, not a passive one. It is the acting citizen who receives the training. There are laws or rules that must be obeyed as he drives on toward his major ambition of winning the contest or performing well. There are penalties imposed immediately upon any infraction of the law. Opportunities to give, to obey, and to cooperate are numerous. Here is the ideal setting for developing the good citizen, the worthy home member and the individual of ethical character.

The problem of making better citizens is not solved by Physical Education alone. The solution of the problem would be hastened if we had a close integration of all departments of the school. It should become the duty of all teachers of Physical Education and coaches to acquaint themselves with the objectives of civic education.

II. Historical Background

Approximately three hundred years ago a boatload of immigrants set foot for the first time on the soil of a "new" world. They brought with them their customary way of life, their songs and their dances, their patterns of speech, and dress, their ideas and their crafts. They found a land of wilderness and swamp, of wilderness and rock. They found a people alien to them and their ways, fitted to cope with the swamp and rock, fitted by their pattern of culture to live in the wilderness. The newcomers fought that native folk, but they took from the Indian what they needed to make a life in the world they had come to conquer.

Throughout the years that followed the first landings of Europeans on the continent of North America--the decades, the quarter centuries, the centuries, the number of immigrants was increased many hundredfold by people from Europe, from Asia and Africa. More boatloads came from Holland, from Spain and Sweden. Irish and Scotch, Swiss and Finns, Italians and Hungarians, Germans, and Chinese and Austrians, dark skinned and light skinned, man and woman, bond and free, rich and poor, came to the western shores. Each group brought a gift to the western land--a gift of song or legend, or dance or language. The gifts were woven into the pattern of a new land, and a new people.

In time the old customs were integrated into a new culture, their origins often hidden by the gathering of the

years. The people lost their awareness of the gifts, forgot they were in debt to the givers. The givers themselves sometimes forgot their origins. The heritage of an older world was often brushed aside, belittled, disregarded, until in recent years we in the United States have become once more aware of the wealth of varying culture lying on our doorstep. Here and there groups of people have begun to search out the sources of those cultures and to make use of them before they are lost.

At the request of the Committee on Intergroup Education of the American Association For Health, Physical Education, and Recreation, (A.A.H.P.E.R.) Dr. Jay B. Nash, of New York University, prepared an article entitled, "The Aristocracy of Virtue." Dr. Nash, in his article claims that, "our earth circle has shrunk to an overnight journey so that now there is literally no East or West. The writer's own boyhood circle had a radius of fifteen miles--the distance from the farm to the county seat. Young people's circle today is the equator and pole to pole. They are faced with the challenge of Markham when he said:

'He drew a circle and kept me out,
Heretic, rebel, a thing to flout,
But love and I found a way to win,
We drew a circle and took him in.'

1890
The first of the year was a very dry one
and the crops were much injured by the
drought. The wheat was particularly
suffered and the yield was very small.
The corn was also much injured and
the yield was very small. The
cattle and sheep were also much
suffered and the yield was very small.

1891
The second of the year was a very wet one
and the crops were much injured by the
flood. The wheat was particularly
suffered and the yield was very small.
The corn was also much injured and
the yield was very small. The
cattle and sheep were also much
suffered and the yield was very small.

1892
The third of the year was a very dry one
and the crops were much injured by the
drought. The wheat was particularly
suffered and the yield was very small.
The corn was also much injured and
the yield was very small. The
cattle and sheep were also much
suffered and the yield was very small.

We have long since passed the time for framing high sounding phrases, passing resolutions, writing credos, and sending the Voice of America around the world telling everyone how good we are. It is no time to point to mistakes of undemocratic tendencies in China, Russia, Indonesia, Spain, Greece, or any particular section of our own country.

Twice before in American history, the nation has reviewed the status of its civil rights. The first scrutiny, when the new Constitution was ratified in 1791, resulted in the first ten amendments--The Bill of Rights. Again, during the Civil War, when it became clear that we could not survive "half-slave, half-free," civil rights moved forward with the Emancipation Proclamation and three new amendments to the Constitution.

Today there are compelling reasons for a third re-examination of our civil rights--to eliminate abuses arising from discrimination on the grounds of race, creed, national origin, or social and economic status:

1. A moral reason. The United States can no longer countenance these burdens on our common conscience, these inroads on its moral fibre.

2. An economic reason. The United States can no longer afford this heavy drain upon its human wealth, its national competence.

3. An international reason. The United States is not so strong, the final triumph of the democratic idea is not



so inevitable, that we can ignore what the world thinks of us or of our record.

Edna St. Vincent Millay points out so well that the problem is more than gathering facts, more than words and phrases when she says:

"..... upon it is gifted age, in its dark hour,
Falls from the sky, a meteoric shower
Of facts; they lie, unquestioned, uncombined
Wisdom enough to rid us of our ill
Is daily spun, but there exists no loom
To weave it into fabric..... ."²

What is the fabric? The right to safety and security of person--men must be free to move from place to place, feel free to express their talents, and be assured that justice is equally distributed by the courts.

The right of citizenship and its privileges--all citizens, must feel that they have an opportunity to express themselves from the forum and through the ballot. This situation does not hold today for many Negroes and Indians, even where legal right exist. We have denied citizenship to Japanese and Korean immigrants and are withholding citizenship from the people of Guam and Samoa.

The right to freedom of conscience and expression--

2.

Edna St. Vincent Millay, Poem and Prayer For An Invading Army. N.B.C. radio broadcast, New York: June 6, 1944.

freedom to express one's viewpoint is essential in a democracy. Such expression should be curbed only where there is a clear-cut danger to the well-being of society and the nation. Dissenting groups should be heard as long as constitutional means for change is advocated.

The right to equality of opportunity--Legal rights may be broadly expressed but may be quite meaningless unless individuals have an opportunity to profit by and enjoy good education, adequate housing, health, and recreation services. These basic rights of equality are denied many people throughout the nation, and the situation in our own national capital is such that it is a discredit to us in the eyes of the world.

What is the Loom? Unquestionably, federal, state, and local laws constitute one phase of the loom upon which this democratic pattern must be woven. Yet the real essence of the loom exists in the hearts of men. Nowhere in the whole realm of educational activities are there so many opportunities to put into practice this aristocracy of virtue as in the sports and games in Physical Education and recreational activities. Here beginning with the games of childhood and ranging up through our athletic sports there is an opportunity to classify individuals based upon worth. If an individual can contribute, the group will want him.

Therefore, the belonging concept is based upon achieving. Thus we can supplement the word "tolerance" by the words

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"need", "want", and "one of us". Tolerance, after all, often indicates a lack of want. In other words, our tendency is to talk tolerance about the things we dislike.

With this background in mind, and realizing the challenge it presents to the teacher of Physical Education, Recreation Leaders, Coaches and even Umpires, to use their skill and leadership to bring to American communities richer and fuller lives to help the foreign born make for himself a fitting habitation and a home, to give second or third or sometimes fourth generation Americans a reverence and a respect of race and language and the traditional backgrounds of music and dance that are too often lost in the desperate mob-need, to "be like everybody else". There is no better way to bridge the gap between native and foreign born citizens, or between foreign-born parents and their American-born children than to emphasize the gifts the minority groups have brought with them to build our North American culture, that they may all become friends through a well rounded program of Physical Education and Recreation.

Let us see what some leading American citizens have to say about the close correlation between a program of Physical Education, Play and Recreation, and that of a program of Intercultural Relations.

1. The first part of the document is a list of names and addresses of the members of the committee.

2. The second part of the document is a list of names and addresses of the members of the committee.

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"Planned recreation and play together do more to dispel group hatreds than any other force except disaster. We shall have to purge ourselves of these hatreds either by learning to work and play together or by going through war and death together."³

"Most of our cultural advancement has come from the uses to which we put our leisure."⁴

"America is different. We must remember this; and we must emphasize it. We can live and play together; and the more we play together, the more we shall understand each other and be willing to cooperate for national unity."⁵

"We have our choice. We will either support playgrounds and all the increasing agencies for children or we will support Sing Sing and then some more Sing Sings."⁶

"People are learning that society actually reaps profit out of proper aid given to the underprivileged child. If billions are spent annually because of crime, the dollar

3.

Malcolm Shaw, What They Say About Recreation, Recreation January 1946.

4.

V. K. Brown, What They Say About Recreation, Recreation, February 1946.

5.

Dr. James M. Yard, What They Say About Recreation, Recreation, September 1945.

6.

Harry Emerson Fosdick, What They Say About Recreation, Recreation, April 1945.

spent today at the source of prevention will save thousands tomorrow."⁷

"Play is a type of experience that strengthens and enforces man's freedom. The society that claims to be a great, free society, must be one that is great in its play."⁸

"A man must show moral restraint to win honors in the world of sport. The athlete who fails at self-policing automatically and foolishly eliminates himself from championship company."⁹

"If there is anything we can do to facilitate the purposes of your committee, please call on me. I believe that there are very great possibilities in this field for the promotion of better intergroup relations and I trust that your committee will forge ahead with plans.

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7. Honorable John W. Hill, What They Say About Recreation.
Recreation, August 1945.
 8. H. A. Overstreet, What They Say About Recreation.
Recreation, May 1946.
 9. Jackie Robinson, Must We Change Our Sex Standards.
Reader's Digest, September 1948.
 10. Dr. L. P. Jacks, What They Say About Recreation.
Recreation, May 1946.

I congratulate you on the opportunities that you have." ¹¹

It becomes obvious, that out of necessity, to meet the ever changing designs imposed upon our present day society, our physical education and recreation program has to be augmented to keep in step with other advances.

As we forge ahead in our own field of endeavor, we must be ever mindful of the individual's place in that society, and the means we are providing to satiate the individual's needs and desires.

11.

Director of the National Conference of Christians and Jews. Address delivered to the A.A.H.P.E.R. Convention, Kansas City, Missouri: April 1948.

III. Orientation To Intercultural Education

Within the past ten years, there has been a decided acceleration on the part of leading education and civil agencies toward the scientific consideration of problems in human relations--toward the investigation of these problems, and developing further hypotheses and possible solutions in connection with them. We find important agencies like the American Association of School Administrators, the John Dewey Council of Race Relations, and of course, the Commission established by our President, all taking part in this effort to bring our knowledge of man and human relations more abreast of our knowledge of physical sciences. More and more people are becoming sensitized to the problem, and the ground work is being laid.

Pertinent to the subject at hand is an investigation of the science of human relations. In brief, we might say we are working for a positive program of group understanding and cooperation. The "group" qualification is a necessary one; for whether the group forms the framework or the core of the situation, whether we are active or passive members of the group, our lives at all times reflect the impact of our group membership--our family, friends, schoolmates, fellow workers, etc. Good human relations can mean nothing short of good group and intergroup relations.

The presence of the word "group" in our definition also lends insight into the first step to be taken in facing the problem. For the group represents the unit through which we can work--the family, the school, labor groups, youth groups, veteran's groups, church groups, and the like. It is through each and all of these that we must strive for democratic human relations, and through all of these that Intercultural Education can be promoted. This point is well taken in the Ninth Yearbook of the John Dewey Society, entitled, "Intercultural Attitudes In The Making," edited by W. H. Kilpatrick and W. Van Til, both associated with the Bureau of Intercultural Education, Washington, D.C.

The book deals with such questions as might naturally arise:

What does the term Intercultural Education mean?

Why wish such an education?

How is this education related to education in general?

What values does it seek to foster?

How shall we "teach" Intercultural Education that children will truly learn?

How are children's intercultural attitudes shaped by home, by community forces, and by education?

"Intercultural Education aims at the best possible achievement of the values of participation with, acceptance of, and respect for others. It is an effort to bring education to bear constructively as possible on actual and possible



intercultural tensions and on the evils of any and all bias, prejudice, and discrimination against minority groups."¹²

I believe this definition of Intercultural Education will become self-evident as we discuss further the questions listed by Mr. Dewey in his book.

The value of such an education may be seen if we stop to consider man's place in a social democracy. Today we are hearing democracy discussed, discussed not only in its political aspects, as a type of government stemming from and aiming to serve the people, or in its economic aspects, as a system which provides equality of opportunity to all in obtaining jobs, in holding them, and in achieving equitable chances for advancements, but likewise in its social aspects. It is the latter that we are concerned with here. However, it would be pointed out at this time that these three fold phases of democracy can not be divorced one from the other. Rather, they all tend to be intervined; the success a man achieves in the economic field tends to raise his social prestige and his political power. Likewise, the advances and achievements that he makes

12.

John Dewey Society, Intercultural Attitudes In The Making, Ninth Yearbook.
D. Appleton--Century Co. New York,
London: 1945.

in his social life tend to give him greater political and economic strength. And lastly, the better are his opportunities to assure for himself security and respect in the economic and social fields as well. Though for years the term "democracy" has been considered for the main in its political sense only, to me its social signifi- cance is the most important. For if man truly recognized the dignity of every man, denied aristocracy by birth, wealth, or intelligence, and found place only for an aristocrat of individual and social worth, if we considered in every matter solely the worth of a person, with no regard to the individual's religion, race, wealth, etc., the concepts of the Liberty, Equality, and Fraternity of all men would be found in economics and politics as well as in social living. In other words, if the preliminary religious idea of the Brother-hood of Man, and the Father-hood of God were held, lived, and believed, in all our every day living, we couldn't possibly work and govern ourselves under a contradictory code. Thus, to me, democracy must be achieved socially or indeed it is not achieved at all.

"Cultural democracy confers on racial and cultural groups the right to perpetuate themselves as corporate forms and imposes on them the obligation to help guarantee this right to other groups, to all

groups, majority and minority alike. Cultural democracy guarantees the right to be different and the responsibility to make sure their differences do not conflict with the welfare of the American people as a whole."¹³

The author of the "A.B.C. of Scapegoating" states this problem in a very pungent way: "Democracy means respect for the person. Scapegoating means disrespect for the person. In the smaller and more integrated world that will follow this war, democracy and the scapegoating of minority groups cannot exist. It is for this reason that our battle against scapegoating is essentially the battle of democracy."¹⁴

To conclude then, this study of the meaning of the term under discussion, we understand that in a truly democratic society there would be no prejudice, no discriminations against any particular group. Rather, every individual, regardless of his religious faith, his color, his economic status, his family

13.

Vickery and Cole, Intercultural Education In American Schools, Harper and Brothers, New York: 1943.

14.

A.B.C. of Scapegoating, Central Y.M.C.A. College, Chicago: 1944.

background, his national heritage, or any similar man made barrier would be treated with respect, consideration, and fraternal understanding. If there must be prejudice of a whole group, let it be favorable rather than the reverse. Instead of our oft practiced policy of condemning a whole group, and when saying, regarding some member, "she or he isn't like all the rest of the -----", let us be predisposed to regard the individual for herself or himself, and omit anti-group considerations. Likewise, instead of condemning a whole group because of some individual, cannot the reverse tactics be used? If it is so easy to blame the group because of the work of some member, cannot they be praised and lauded because of the accomplishments of outstanding persons? Can't we here in America realize that differences are absolutely essential in a democracy? Can't we see that only in a totalitarian system is there a unified blue printed official systematic pattern to which all citizens must comply? Can't we understand that though democracy may mean the decision of the majority, the minority, are vital too? Haven't we learned that the whole secret of the greatness, the richness of our country lies in the contributions that have been made by diverse strains of peoples, who have thronged to our shores?

Today we do not want toleration alone, but rather,

understanding, sympathy, respect, and if possible, a genuine liking should be the watch-words of our social democracy.

IV. Prejudice

Before we can attempt to offer any solution to the problem which confronts us, we must analyse one of the most fundamental concepts which underlies any study of Intercultural Education, namely, the concept of prejudice. Where does prejudice come from? What can be done about it? What prejudices do children have? These are the questions that naturally arise.

Since 1945, The Philadelphia Early Childhood Project has been trying to find the answer to many of these same questions.

This council is a joint project of the Philadelphia Public School Bureau For Intercultural Education, The Research Center For Group Dynamics of Massachusetts Institute of Technology, and the Philadelphia Fellowship Commission. The work was carried on in the kindergarden, and first and second grades of five schools in Philadelphia, with the major aim being to find ways for the school to deal with prejudice, to combat and prevent it. Four hundred children were observed.

Mrs. Helen Trager, the Project Director of the Bureau for Intercultural Education says, "it is a common assumption that children catch prejudice in the middle years, nine to eleven, that they come to school at the age of five to six,

with minds like clean slates, accepting of, and friendly toward all people."¹⁵ This council also assumed that children are aware only of persons, unaware of groups, or group differences, and have no particular feelings about group membership.

In other words, little children are as vague about their own or other children's race, religion and national origin as they are about such concepts of time and space as a "year" "ten miles."

Because of these assumptions, and not by accident, the schools intercultural programs have been directed toward older children. Mrs. Trager reports that school people are especially tenacious of the clean-state view of children's minds.

The Philadelphia Fellowship Commission disputes this theory. Their preliminary findings show that five year olds bring to kindergarden definite feelings about race, awareness of religious differences, and of the significance of "we're rich, they're poor." These feelings are strengthened in the first grade, and more strongly held by grade two.

Inquiry shows that the source of prejudice is not exclusively the home or the school, but that prejudice is all around us. It is a basic part of our thinking and of the way we live. As the Project staff puts it "prejudice is a

15.

Catherine Mackenzie, Prejudices Can Be Unlearned
New York Times:
July 25, 1948

part of our culture."

Other studies made by questionnaires distributed by other groups supported the common observation that prejudice has as its source, in the precepts and attitudes handed down by, and re-enforced in the home and surroundings.

The Philadelphia Project was the first to test the validity of these views. Their observations were not in clinics or laboratories, but in everyday life and at first hand. The study went on as the children learned, played, fought, called names, and make friends, in the classrooms and on the playgrounds.

The findings show how intensely children live in the world immediately around them, that the thing they see and hear and feel is the thing they become; that prejudices are not "taught," they are "learned."

The classroom experiment suggests that prejudices can be unlearned; the understanding, acceptance, and respect of democratic living can be taught, and that by seeing, hearing and doing together, the school can teach it.

Let us now consider the two ways to deal with prejudice. Primarily, we may ignore it, or secondly, we may face it. The latter is the only way to combat it. It is natural to have prejudices, and the first step to getting rid of them is to know that we have them.

Prejudices often begin to tell on our children from the seventh month in the tone of our voice, rather than the

word itself; it is not what we say but what we feel that is conveyed to our children. We can't solve the problem of prejudice with our heads, i.e. thought, but we must deal with the emotions.

The success of our International Program lies less in the methods than in the conviction of brotherhood, deeply felt, by the people who lead them. Thinking is needed-- action is needed.

When the last treatise is written to prove that the color of our skin is an accident of climate and that all races have a common origin, we shall still have to accept the ancient teaching that all men are brothers. We shall be no nearer to good will among men until we love our neighbors as ourselves. In facing prejudice, the place to start is in ourselves.

The Director of the Philadelphia Early Childhood Project, Mrs. Trager, states that the schools are an excellent laboratory for the study of prejudice. The schools are Negro, White, Oriental, Catholic, Jew, Protestant, Italian, Central European, English, Scotch and Irish in family origin.

The idea is to find out from the children, and not from books, how children feel in their own group, and toward other groups; what they do and say when they fight and call names, and after that, to find out why.

The following are some remarks passed by students as.

appeared in "Why Wait Till The Children Grow Up," published by the Philadelphia Early Childhood Project:

1. Ralph: "Joey called me a frog-face. He is a lousy polack!"

2. Clara: "There's Mary on my street. She goes to a Catholic School. My mother says it's a shame she's a Catholic!"

3. Alice: "But a colored girl can't be first in line!"

4. Barbara: "Paul called me a dirty Jew!"

5. Frank: (in a tantrum kicking a teacher who has been insisting he tidy a closet he purposely messed up) "You better stop messin' wi' me, you white cracker!"

6. Louise: "Do you visit Anna when she is sick?"

Jane: Noo--she's only the maid!"

To bring the problem of Intercultural Education and its important aspect of prejudice home to us, it might be well to investigate the results of a survey made in our own Massachusetts High Schools. Two hundred fifty-nine questionnaires were sent out to Social Studies teachers in the State, and ninety-six or thirty-seven percent of these questionnaires were returned.

In the summary of the survey the author lists the following conclusions:

1. "Thirty-seven percent return of questionnaires indicates the growing interest in the teaching of inter-

group relations.

2. The Catholic group is the largest minority group, but not the one upon which most emphasis need be laid. As has been determined by others, the more known about a group, the least amount of prejudice is directed against them.

3. Many minority groups exist, which are no problem and cause no prejudice.

4. The great majority of teachers spend equal time with all groups.

5. More prejudice exists in large communities than in smaller ones.

6. Little effort is made to ascertain by objective checks the amount that prejudice is lessened by intergroup relations.

7. Intergroup Education is taught largely as a part of the Social Studies Program.

8. The teaching of intergroup relations is nowhere forbidden.

9. The recent war has had some effect on teaching this phase of education."¹⁶

16.

E.R. Lays, Intercultural Education In Massachusetts High Schools, Thesis, 1946, Boston University Library.

V. Goals of Intercultural Education

Because bias and prejudice come only by learning, the combating of these harmful attitudes must be a matter of preventive and remedial education. We come then to the school, as a chief agency in American life, to combat and correct the evils of bias, prejudice and discrimination. The goals of Intercultural Education as aims to guide schools and teaching may be stated as follows:

1. That all pupils shall live well together-- each to be conscious of friendliness for all; no one to feel unwelcome, or even questioned, because of the group to which he belongs; all to live in mutual respect and appreciation of one another on the basis of personal merit.

2. That pupils as they grow older shall build a clear understanding of what democracy means, historically and ethically.

3. That pupils shall increasingly understand that freedom in a democracy is always limited by the requirement of equal regard for others.

4. That pupil groups shall increasingly use method of basing group action on group discussion and decision.

5. That the pupils shall really grow in all good ways possible to man.

6. That pupils shall learn increasingly to act on the basis of thinking and not on that of mere habit or custom or of mere impulse.

7. That each group shall come to know and respect the cultural contributions of the other groups.

8. That our pupils shall understand and appreciate the composite character of the American population and its consequent advantage to our civilization.

9. That teachers and older pupils shall study the various historic causes and supporting rationalizations of group prejudices.

10. That in particular the older pupils shall, under guidance, study out the problem of race and evidence against racism.

11. That pupils as they grow older shall come to understand the international aspect of inter-group prejudices and discriminations--how the white race is a minority in the world, and how discrimination within our country are not only wrong here but harmful to peace and order in the world at large."¹⁷

17.

W. H. Kilpatrick, W. Van Til, Intercultural Attitudes In The Making, Harper and Bros., New York: 1947.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical analysis performed.

3. The third part of the document presents the results of the study. It includes a series of tables and graphs that illustrate the findings of the research. The data shows a clear trend of increasing activity over time.

4. The fourth part of the document discusses the implications of the findings. It suggests that the results have significant implications for the field of study and may lead to further research in this area.

5. The fifth part of the document provides a conclusion and summarizes the key points of the study. It reiterates the importance of accurate record-keeping and the need for ongoing research in this field.

VI. The Present Situation In The Field of Sports

Levi Jackson's election as Yale football captain marks the end of an era in collegiate athletics.

It is believed to be the first time a Negro athlete ever has received a major sport captaincy in a leading American college. Certainly it is the first such occasion in the annals of the Ivy decked "Big Three".

Until recently, neither Yale nor Princeton ever had a Negro athlete who was outstanding in a major sport. Harvard has had several Negro players, but none ever captained a Crimson team.

It was only twenty-eight years ago that Harvard and the University of Virginia canceled a track meet, all because Harvard had a Negro broad-jumper named Ned Gourdin. A year later, Gourdin, competing for the Harvard-Yale track team against Oxford and Cambridge, became the first human being ever to broad jump twenty-five feet.

A few years later Harvard had a pitcher named Earl Brown, currently on the staff of Life Magazine. When the Harvard baseball team went to New Haven to play Yale, he was not permitted to have lunch at the same eating place as the rest of the Harvard team.

He ate instead in a one-arm lunch, accompanied by his catcher and the student manager. Then he went out and pitched against Yale, bowing to the pitching prowess of "Ducky" Pond.

Harvard men always have deemed it significant that Brown never pitched against Princeton. College authorities never would admit, however, that there was any story behind this.

One of Harvard's first outstanding football players was a Negro, but he never gained the captaincy of the Crimson team. He was William H. Lewis, Law School student who had gone to college at Amherst. Lewis played for Harvard in the mid-nineties, and became the first roving center in football history.

A Yale man, Walter Camp, picked Lewis as center on the first All-American Team. Yet half a century passed before Yale itself used a Negro football player. And now that player, Levi Jackson, will captain Yale.

There have been quite a few top-notch Negro football players on American college teams. Players worthy of mention include Matt Bullock and Johnny Shelburne of Dartmouth, Bill Mathews of Harvard, Paul Robeson of Rutgers, Fritz Pollard of Brown, Fritz Pollard Jr. of North Dakota, Brud Holland of Cornell, Buddy Young of Illinois, and Kenny

1890

1. The first part of the report is devoted to a general description of the country, its position, its climate, its soil, its vegetation, its fauna, and its flora.

2. The second part is devoted to a description of the principal cities, towns, and villages, and to a description of the principal industries and occupations of the people.

3. The third part is devoted to a description of the principal rivers, lakes, and seas, and to a description of the principal ports and harbors.

4. The fourth part is devoted to a description of the principal mountains, hills, and valleys, and to a description of the principal forests and parks.

5. The fifth part is devoted to a description of the principal minerals and metals, and to a description of the principal manufactures and industries.

6. The sixth part is devoted to a description of the principal religions and sects, and to a description of the principal customs and manners.

7. The seventh part is devoted to a description of the principal languages and dialects, and to a description of the principal literature and art.

8. The eighth part is devoted to a description of the principal sciences and professions, and to a description of the principal institutions and organizations.

9. The ninth part is devoted to a description of the principal statistics and facts, and to a description of the principal events and occurrences.

10. The tenth part is devoted to a description of the principal maps and charts, and to a description of the principal illustrations and drawings.

Washington of U.S.C.

Robeson and Pollard Sr. were named on Walter Camp's teams. Duke Slater, massive tackle from Iowa, was named on one of Camp's teams shortly after World War I.

In the late twenties, one of Coach "Chick" Meehan's powerful teams at New York University had a Negro star, Dave Myers, at guard. N.Y.U. had a game scheduled with Georgia. A controversy ensued as to whether Myers should play. He didn't.

Proof that the times have changed is indicated by the fact that when Chet Pierce, a Harvard tackle, played against the University of Virginia, despite an unusually rough game, Pierce was one of the few Harvard players uninjured at the end of the game.

Last June at Harvard's graduation exercises, Pierce was First Marshal of the graduating class. The First Marshalship, highest of all undergraduate honors, is settled by a ballot among members of the senior class. In effect, it is a popularity contest. Pierce, an able athlete and a fine student won.

During the football season of 1948, Yale played Vanderbilt, south of the Mason-Dixon, and Jackson played for Yale without objection and without untoward results.

Negroes for some time have been accepted in boxing and in track sports. Led by such athletes as Jesse Owens and Eddie Tolan, they have almost dominated American Olympic teams. Four of the eight world's professional boxing champions are Negroes--Joe Louis, Ray Robinson, Ike Williams and Sandy Saddler.

In major league baseball, the last two seasons have seen Negroes not only gain acceptance in the major leagues, but also reach stardom. Jackie Robinson, Coast athlete, joined Brooklyn in 1947 and helped the Dodgers in the National league championship. He played in the World Series against the Yanks.

Following in the steps of Robinson have come such Negro players as Larry Doby and "Satchel" Paige playing for Cleveland, the team which is currently the champion of the world.

Now, with Jackson's election to the football captaincy of one of America's most tradition-steeped colleges, men who devoted their lives to the quest of race equality, believe that another "White Curtain" has been penetrated.

It might be interesting to review the racial makeup of one of the greatest groups of professional athletes ever assembled, the New York Yankees, world champions of 1938.

Catcher---Bill Dickey, Dutch American

Pitcher--Vernon Gomez, Mexican American

1st base-Lou Gehrig, German American

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text suggests that organizations should implement robust systems to track income, expenses, and assets, ensuring that all data is up-to-date and easily accessible.

2. The second section focuses on the role of technology in modern record-keeping. It highlights how digital tools and software can streamline the process, reducing the risk of human error and improving efficiency. The author notes that while technology offers many benefits, it is crucial to ensure that all data is securely stored and protected from unauthorized access. Regular backups and strong security protocols are recommended to safeguard sensitive information.

3. The third part of the document addresses the legal and regulatory requirements surrounding record-keeping. It outlines the various laws and standards that organizations must adhere to, depending on their industry and jurisdiction. The text stresses that compliance is not just a legal obligation but also a key factor in building trust with stakeholders. Organizations should stay informed about any changes in regulations and ensure that their record-keeping practices are always in line with the latest requirements.

4. The final section discusses the importance of training and education for staff involved in record-keeping. It suggests that regular training sessions can help ensure that all employees understand the correct procedures and the importance of their role. The author also mentions that fostering a culture of accuracy and attention to detail is essential for maintaining high-quality records. Encouraging open communication and providing clear guidelines can help achieve these goals.

2nd base--Tony Lazerri, Italian American
3rd base--Red Rolfe, New England Yankee
Short Stop--Frank Crosetti, Italian American
Left field--Charlie Keller, Southerner
Center field--Joe Dimaggio, Italian American
Right field---Tommy Heinrich, German American
Sub infielder--Joe Gordon, Dutch American
Manager---Joe McCarthy, Irish American
Bat boy---Lou Schotz, Jewish American

More and more, youth is being judged upon the basis of achievement. Probably no area in education or in community life has shown so much advancement as that of Physical Education in the last decade. Over the years there has been a mixture of Smiths, Browns, Goldbergs, Danowitzs, and Robinsons. Why? Because they can perform. As so aptly stated by Branch Rickey, "I believe that a man's race, color, and religion should never constitute a handicap. The denial to anyone, anywhere, anytime, of equality of opportunity to work is incomprehensible to me. Moreover, I believe that the American public is not concerned with a first baseman's pigmentation as it is with the power of his swing, the dexterity of his slide, the gracefulness of his fieldings, or the speed of his legs."¹⁸

18.

Branch Rickey, Foreward, My Own Story, Jackie Robinson.
Greenberg Publishers, New York: 1947.

Paul Gallico has said of one of the greatest champions of them all, "Louis came along at a time when the public was fed up on swindler, fakers and swooners in the ring. Joe's honest, stunning fists brought new life to the fight game. There was never so much as a whimper when he lost, nor ever a whisper against his integrity. His popularity grew with each fight. He was sincere and lethal in the ring, quiet and modest about it."¹⁹

19.

Paul Gallico, Citizen Barrow, Condensed from Liberty for Reader's Digest, June 1942.

VII. Methods and Techniques

Perhaps one of the most important phases of our discussion of the intercultural values of a Physical Education program, is what can be done in a practical way in the public schools of today to help eliminate some of the injustices and problems that are arising in this field of important human relationships.

At the outset we, as teachers, must be sure that our attitudes are of the highest, as the students have a keen sense to decipher any ill-feeling. A casual, intermittent but persistent approach is far more effective than dogmatic teaching. The weakness in Intercultural Education thus far has been the failure to change the content of instruction.

Perhaps one of the most effective methods is to present matters of current interests in the daily papers, magazines, radio, personal appearances such as the appearance of the "Manassa Mauler," Jack Dempsey, at the Boston Garden on special occasions, speaking on juvenile delinquency and tolerance. By merely mentioning the facts, without undue comment, we are setting the stage for emotional conditioning the best method of vaccinating the youngsters with Intercultural Education.

Our training schools should do more than they have done; texts must be revised as they too, are sometimes guilty of making prejudices.

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOSEPH NEALE
OF THE BOSTON BAR
IN TWO VOLUMES
VOL. II
BOSTON
PUBLISHED BY
JOSEPH NEALE
AT THE SIGN OF THE SHIELD
IN THE CITY OF BOSTON
1822

PRINTED BY
JOSEPH NEALE
AT THE SIGN OF THE SHIELD
IN THE CITY OF BOSTON

We must constantly make sure that we know the true facts, change the content of instruction, and remember that we must strive to develop attitudes, rather than the intellect.

Today the entire trend of Intercultural Education is taking a prominent place both in the schools and in the teacher-training institutions.

Students should be taught the need for more social democracy in America if Americans are to live together well. Educational programs that tend to teach tolerance are today receiving considerable publicity. We find radio stations frequently giving free time for dramas, human interest stories, and other forms of publicity to peoples of minority groups.

We have a long way to go before the ideals of social democracy are generally translated into civic behavior, and the schools face a hard battle to eliminate the causes of disunity and ill-will to the evil that America may mean liberty and justice for all.

"Organized athletics and games are an excellent source of developing a spirit of fair play among the members of different groups and to demonstrate the universality of the principle of individual ability and skill.

It is quite possible for athletic events which put one racial, religious, or nationality group against another to arouse hostility and promote separation. On the other hand, the Olympic games, and the international tennis matches are excellent examples of how the spirit of good sportsmanship can help bridge the gulfs of race and nationality. If this kind of competition can be made the occasion for the developing and practicing of inter-group goodwill, it will serve a real purpose in International Education.

The more usual and on the whole preferable, practice in American schools is to make individual abilities and skill the sole criteria in selecting school teams. To members of minority groups, recognition of their personal merit means a gain in self-confidence and an outlet for any feelings of frustration they may have developed. No individual belonging to majority groups, playing on the same team with those who differ from them in race or culture has a salutary effect on latent or overt assumptions of superiority.

Athletics are an interest which the school can develop and which can be carried on after the students have graduated.

Athletic events and banquets bring people of different ethnic backgrounds together in pleasant

surroundings and to introduce each group to the other."²⁰

The diversity of the program is an important factor in stimulating student participation. Not all students have the time nor inclination to participate in one of the major or even minor sports as presented in the average high school today. In this instance I make special reference to such an activity as a "Gym Show". Students taking part have ample opportunity to practice individually with a minimum of rehearsing. In many cases the students participating in such events are ones that are unable to partake in other school activities due to a part-time job. The social benefits derived are as numerous as the physical aspects. It brings many parents to the school to watch their son or daughter perform, parents that otherwise might never get to know even one teacher in the school system. Such a performance presents the opportunity for the gymnasts to perform before a group. It is my opinion from experience with such gymnastic shows that the students participating, are the ones who do not lend themselves to dramatics, school orchestras, bands, public speaking and the like.

20.

Vickery and Cole, Intercultural Education In American Schools, Harper and Brothers, New York: 1943.

Gymnastics is their opportunity to excel. They should be given every chance to do so.

It is of primary importance for teachers of Physical Education as well as any and all other teachers that may come in contact with students throughout the school years, to attempt to develop, "an attitude of hero respect for those men and women who, actuated by the democratic ideal of fraternity, have lived and labored for others. To develop an attitude of hero respect for those who have died for an ideal. To develop an appreciation of the contributions toward America's making of the native born and the immigrant, of white people and colored, of Protestant, Catholic, and Jews. To develop an appreciation of the heroes of today."²¹

One of the most fundamental premises of all our work in human relations is that of respect for each individual personality. It is the primary concern of the teacher to learn the out-of-school background of each child and use this information for the frame of reference in which to interpret his in-school behavior. Her role is to develop a permissive atmosphere in which the child can express himself freely.

21.

Dr. J. J. Mahoney, For Us The Living, Harper and Brothers, New York: 1947.



Another important principle that we must recognize, is the importance to the child of his status with his peers. To insure efficient and happy working relations, therefore, the child should work in, through, and with natural groups. The teacher and the group leader, then, has the role of a guide and catalyst in the group, working with it, not for it. This principle applies to primary, junior and senior high school teachers, as well as to the leaders and teachers of adult sponsored youth groups.

A principle which dominates most of our contemporary educational thinking is the need to orient the "school as a whole" toward improving group relations. Relations between groups within the classroom, within the school, and in the last analysis within the community. This calls for co-operation with local groups making similar endeavors and requires that we prepare the child for his role in world society.

This principle is abundantly illustrated in an intergroup publication entitled, "Learning World Goodwill in Elementary School," the Twenty-fifth Year-book of the Department of Elementary School Principals of the National Education Association. Here one finds school systems, single schools, single classrooms, departments and sections of the curriculum, all trying to improve intergroup relations by integrating inter-

cultural values into the life of the child-as-a-whole reacting to his environment-as-a-whole.

Again this principle is illustrated in "Promising Practices In Intergroup Education", a publication of The Bureau For Intercultural Education, which describes various practices in the Detroit Public Schools. This article is a noteworthy attempt to systematize in some way the various approaches in the field; despite the frequent overlapping and occasional blurring of distinctions and definitions, one can see once more how important it is that intergroup values be integrated into the entire fabric of the child's experiences.

In the light of these principles we would consider the "school-as-a-whole" as the medium through which the community exercises its responsibility for democratic education. In this way we realize the important role of those who set the school policy--the administration staff and the school superintendent, in particular. For to integrate the entire school for a specific goal--Intercultural Education--requires supervision of the entire growth and development of the school program. This is the task of the school superintendent, pre-eminently. This point is suggested in the John Dewey Yearbook; it receives fuller clarification in the pamphlet entitled, "From Sea To Shining Sea".

This publication subtitled, "Administrator's

Handbook For Intercultural Education" is produced and distributed by a Commission of the American Association of School Administrators, the over-all national organization of school superintendents. The publication is a specific statement of policy for the Commission On Intercultural Education, aiming to define the role of the superintendent in working for intergroup understanding. This is a further indication of the trend noted, not only in the adoption of a scientific approach toward the study of human relations, but the manner in which this trend affects special-interest groups. For although much in the field has been written for the teacher, less attention has been paid toward the school administrator and his part in the program. Now we have this material in a comprehensive and relatively authoritative form.

The dominant note in this handbook for superintendents is on directing the activities of the Intercultural Program towards the needs of the community. This is a typical position of the Intercultural specialists--and for good reason. Intercultural Education in the school is only the beginning of a long and persistent process to make of American democratic ideals a practical reality in all aspects of community life.

To insure the application of human-relations

skills developed in the school to community situations after school, the student needs real practice in this application while he is still under the surveillance of the school. Co-ordination of the school and community recognizes that no two geographical areas, just as no two individuals, are exactly alike. We must start with the community as it is, and then work toward our democratic goals. For our level of aspiration should always be grounded in reality. Community problems in Intercultural Relations requires everybody's help, and the schools thus have a personnel potential which can do much toward the solution of these problems.

The question might naturally arise, how does an intergroup relations course affect the school superintendent or school supervisors? Since the Intercultural Education program should be geared to the school and the immediate needs of the community, one of the suggestions offered in the publication, "From Sea To Shining Sea", is that the school superintendent initiate a community survey of existing attitudes, intergroup relations, and intergroup agencies. This will bring into focus those situations that demand attention, for example, tensions that may exist in the community. Of paramount importance, the survey will highlight the discrepancy between community practices and the

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goals of Intercultural Education.

These publications give us some idea of what the school and the community are doing to improve intergroup understanding, respect and good-will.

Let us be fully cognizant and give due credit to the work of another group, instrumental in the cause of promoting intergroup good-will, namely, the work of the Scientific Experimentalists. This group, which gives us the "food" for Intercultural Education includes psychologists, sociologists, psychiatrists, and anthropologists. They deserve particular attention since research is of special importance to any field in the early stages. Further, it is the Scientific Experimentalists who can give educational insight into the effectiveness of the various approaches that are being used to change the attitudes of pupils through the progress of Intercultural Education in the schools.

Two recent publications are specifically referred to, namely:

1. Sponsored by the American Council On Race Relations in Chicago, Illinois, and prepared by A.W. Rose, now Associate Professor of Sociology at Washington University, entitled, "Studies In The Reduction Of Prejudice". This memorandum is a review of the major research in the field.

2. "The Reduction of Intergroup Tensions," was prepared by R. M. Williams Jr. and sponsored by the Social Research Council of New York. This work consists largely of evaluating the existing approaches to reducing intergroup tensions, of descriptions of research techniques, and the suggestions for further research.

We may conclude from these two studies one of the important assumptions upon which much of our Intercultural Education progress is based is that knowledge can change attitudes and erase prejudice. There is evidence that though this intellectual approach may be effective to a certain extent, it will not of and by itself achieve our goal. Since prejudice stems from various causes, education, to eliminate prejudice must appeal to the psychological (emotional), prestige, and economic factors involved. "Other things being equal, programs of action are likely to have greatest affects when they operate simultaneously on strategic factors, rather than upon a few."²²
The school should provide teachings favorable

22.

Dr Williams, Reduction of Intergroup Tensions
Social Research Council, New York
1948.

to minority groups, but should also provide similarly favorable experiences with minority groups, and contacts with minority group members of equal status in actual working situations even more than with minority group leaders, though the importance of the latter should not be neglected.

In support of this principle of contact with minority group members in a working situation in which the participants share equal status, Dr. Rose can supply information from his own army experiences. During the recent war, Dr. Rose was a member of the Professional Staff of the Research Branch of the Army's Information and Educational Division. Having been assigned to collect data on the morale of Negro troops, he was able to collect specific data on the change of attitudes toward Negroes in twenty-four mixed white and negro companies. Comparing this information on attitudes toward negro soldiers measured in all-white companies, one finds a significant difference between segregated and non-segregated troops. The results show, without any doubt, that experience with minority groups on a eye-to eye level markedly reduces prejudice against them.

What has been done on the "action" level to break down the barriers of intergroup understanding?

Action programs have been initiated on several fronts. The reports of the President's Commission on

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

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3. The third part of the document presents the results of the study. It includes a series of tables and graphs that illustrate the findings of the research.

4. The fourth part of the document discusses the implications of the findings for future research and practice. It highlights the need for further investigation into the relationship between the variables studied.

5. The fifth part of the document provides a summary of the key findings and conclusions of the study. It reiterates the importance of the research and the need for continued efforts in this field.

6. The sixth part of the document includes a list of references to the literature cited in the document. It provides a comprehensive overview of the current state of knowledge in the field.

7. The seventh part of the document includes a list of appendices that provide additional information and data related to the study. These appendices are essential for understanding the full scope of the research.

8. The eighth part of the document includes a list of figures and tables that are referenced in the text. These visual aids are used to present the data in a clear and concise manner.

9. The ninth part of the document includes a list of footnotes that provide additional information and references. These footnotes are used to provide more detail and context for the findings of the study.

10. The tenth part of the document includes a list of references to the literature cited in the document. It provides a comprehensive overview of the current state of knowledge in the field.

11. The eleventh part of the document includes a list of appendices that provide additional information and data related to the study. These appendices are essential for understanding the full scope of the research.

12. The twelfth part of the document includes a list of figures and tables that are referenced in the text. These visual aids are used to present the data in a clear and concise manner.

Civil Rights and the President's Commission on Higher Education are evidences of this. Within the past few years hundreds of agencies have sprung up throughout the country, too numerous to relate here. However, I will explain the activities of a few which correlate closely Intercultural Education, Physical Education, Health, and Recreation.

First and foremost, we have the Intergroup Education Committee, associated with the American Association for Health, Physical Education, and Recreation, headed by Grover W. Mueller.

The assignment made to the committee was to recommend a plan showing what can be done both within and by means of the related fields of Health, Physical Education, and Recreation to help solve the extremely serious and difficult problem of intergroup and interpersonal relations.

The Committee has been functioning as a group since January 1948.

"The main objective of the A.A.H.P.E.R. is to produce healthy, well-integrated individuals. Poor interpersonal and intergroup relations are bound to undermine this objective. The A.A.H.P.E.R. should publicly announce its opposition to discrimination and prejudice, and its unequivocal support of a program toward solving the problem. It should familiarize general educators with this program.

The A.A.H.P.E.R. should work toward the establishment of a joint committee of representatives of various influential nation-wide organizations to tackle the problem, or we should at least take cooperative action with such organizations. Examples of such groups are: N.E.A.; National Conference of Christians and Jews; National Recreation Association; American Red Cross and Junior Red Cross; various religious, labor, and veterans organizations; A.A.U.; American Olympic Committee; Y.M.C.A.; Y.M. and Y.W.H.A.; and others.

Congratulations should be sent to those organizations which throw open their membership gates.

We should help break down those barriers established by some individuals and groups in the sports world that prohibit participation in various sports on the basis of race, color, creed, or nationality. The Journal of the A.A.H.P.E.R. should perhaps keep our membership informed on the undemocratic practices which exist in sports in order that members may register protest. The Journal should perhaps also call attention to laws and rules which are definitely anti-social, and suggest means for combatting them. The problem is largely one of changing existing attitudes; new laws will have relatively little value in developing better relations; there are already many laws on the books.

Our efforts should be directed mainly to securing results on the community level, rather than on a national or a state-wide basis; it is in the community that most of the problems arise.

In our efforts, both on the national and the local basis, great use should be made of newspapers, periodicals, radio, and television. The aid of leaders in those fields should be solicited.

The rank and file of our Association members should be made aware of the immediate importance of doing something in a direct or positive way. This should be done through publicity in our professional periodicals, in our meetings and conventions, in our teacher training institutions, and other media.

Material should be prepared on ways and means of fostering good intergroup relations, as a guide for teachers in the field.

We should train students in our teacher training institutions, and educate teachers, supervisors, and administrators, to face the problem squarely, to strive to overcome their own prejudices, and to develop techniques in making democracy work. Such education along with the usual professional curriculum will make our teachers particularly suited for service in intergroup and interpersonal relations, and will place them in an even more unique position to correlate community and

school activities. Specialized training in Health, Physical Education, and Recreation provides our teachers with an excellent medium for intelligent guidance of children and adults; the activities of their programs are among the few common denominators among mankind, and they probably are the best of the common denominators.

Fear, hatred, and suspicion are undoubtedly the most destructive enemies of the human race. We wish to enlist every one of our members to join in eliminating them."²³

Meeting at the University of Copenhagen, Denmark, July 18-23, 1949, will be the International Congress of the Physical Education for Girls and Women, organized by the National Association for Physical Education of College Women of the United States of America.

Although the nature of this meeting is to be concerned with "the function of women in society today, competition for women, rhythmic work for children, dance in Physical Education, teacher training, posture and remedial work, gymnastics for women, etc., the conferences to be held could very well be revolved around intercultural lines.

23.

Grover W. Mueller, Report to the A.A.H.P.E.R. Convention, Kansas City, Mo. April 19-23, 1948.

Much good could be derived from an International Congress.²⁴"

"The functions of the Committee on International Relations are many and varied as listed below:

1. The assistance where possible in the exchange of persons (student and faculty) with other countries.

2. Promoting interest in international events, conferences and congresses, etc., and seeing that the A.A.H.P.E.R. is represented at such events.

3. The encouragement of the sending of supplies, equipment and books and other written material to foreign countries when needed and desired.

4. The encouragement of the exchange of foreign professional literatures with that of the U.S.A.

5. The giving of assistance to foreign guests.

6. Sending information concerning foreign news of (Education, Health, Physical Education and Recreation) to the Journal For the International News Column, and the encouragement of translations and publications of foreign articles.

7. The sponsoring of a special session on International Relations for foreign students and guests at the National Meeting of the A.A.H.P.E.R.

24.

Dr. Dorothy Ainsworth, Letter issued to all members of Congress, March 1949.

8. The encouragement of new and worthy endeavors in the field of Physical Education in foreign countries."²⁵

At the meeting of the First Pan-American Congress of Physical Education which was held in Rio de Janeiro, Brazil, in July 1943, a Permanent Secretariat was established and plans were made for regular meeting to held every ten years thereafter. The war caused postponement of the second scheduled meeting until October 1946.

"An Organizing Committee was appointed to plan for the Second Congress. This committee set up an agenda and outlined problems for study. The problems were grouped under the following five general headings:

1. Educational Principles and Methodology of Physical Education.
2. Biology, Medicine, and Science applied to Physical Education.
3. Organization of Physical Education.
4. Educational Policy and Sociology, Pan-Americanism, Teachers of Physical Education.
5. Technical Sports and Sports for Free Time."²⁶

The Second Pan-American Congress of Physical Education assembled in Mexico City, D.F., fulfilling its primary

25. Dr. Dorothy Ainsworth, Letter issued to all members of the International Congress.
March 1949.

26. Secretariat of National Defense, First Pan-American Congress. School Life, Vol. 29, No. 8, May 1947.

function of establishing the basic principles for this type of education on the American continent, and formulates the following Declaration of Principles of Pan-American Physical Education, which it denominates, "The Declaration of Mexico:

1. Physical Education in America has a factor which contributes to the reaffirmation of the unity of the continent, and raises the biological and moral potential of our countries.

2. Physical Education must reach beyond the school to the end that it may assume a social and human dimension which will influence the individual throughout his entire life.

3. The first step in the realization of the work of Pan-American Physical Education lies in the proper training of the experts who are to direct and teach it. The Physical Education program of a nation has a direct relationship with the efficiency of its teachers, and its value in the program of general education is intimately bound to the technical and scientific training of its specialized personnel.

4. Taking into account the important values of Physical Education in school work, and the special characteristics which distinguish it from the body of other school subjects, the teacher should be trained in special institutes or schools of university level, with the

independence necessary for the organization of studies in keeping with their own teaching staff.

5. The peculiar conditions of the American republics as regards to race, historical development, language, culture, and social reality, demands the establishment in the Physical Education program of a unity of biological, technical, and social doctrine.

6. The concept of continental unity and power should strengthen in the peoples of our hemisphere the basic idea that each individual is a unit of human capital which ought to be potentially increased in health, vigor, and capacity for his contributions to the economic and moral progress of the peoples.

7. Physical Education is a essential factor in the total democratization of America, a fertile field of brotherhood for all, regardless of race, color, sex, creed, or social position."²⁷

The question might well arise, "How do these reports and committees affect the improvement of group understandings?"

In reply, we might justly say that the Report of the President's Committee on Civil Rights, in particular,

27.

Prof. R. J. Hinojosa, Report on the Second Pan-American Congress of Physical Education, School Life, Vol. 29, No. 8, May 1947.

re-enforces the principles of our "American Heritage" and highlights the points at which our democratic principles have not been carried into practice. These can be attributed to the failure to extend our Civil Rights Program freely and equally to all; such rights as to safety and security of the person, to citizenship and its privileges--the sole basis of which is the right to vote, to freedom of conscience and expression, and to equality of opportunity. Conditions fostering discrimination and segregation cannot help reinforcing attitudes of prejudice. Restrictions which keep racial, nationality, and religious groups apart, militate vigorously against intercultural understanding and cooperation.

Activities should be undertaken that will break down barriers between groups and grant equal rights and opportunities on the basis of individual merits.

The task is two fold. The one approach is through the Law, to legislate for those conditions that will eliminate discriminatory practices. The other (the two go hand-in-hand) is education--to make known to our people what the American democratic tradition is, to let them learn the truth about cultural differences, the nature of prejudice, and how it works, to enlighten them as to the social and economic conditions that perpetuate discrimination.

VIII. Recreational Phase of Intercultural Education

Starting point of building a program.

Not all communities will face the same situation when they set out to use folk material in the program. In some communities there will be many groups of people who were born and raised in other countries. Their memories of songs they sang, games they played, and customary celebrations that marked their high days and holidays might be quite clear. Or their recollections may have become dim through circumstances or intent. In other communities the minority groups may long since have been assimilated to the pattern of the majority. In such places it will take more work to bring to the surface half forgotten memories of love handed down from the past. Still other places will have no foreign-born groups, and program leaders will need to find from book and collections of songs and games and dances material on which to build such a program. Fortunately there is an increasing supply of printed and recorded material.

Plans for the program.

No matter what techniques of program building are used, however, the kinds of material that will go into the program will be much the same. These fall into five categories; arts and crafts, games and sports, music, folk dancing, drama. In addition, various special events and such collateral activities as picnics and receptions

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the nation. The second part of the paper is a detailed account of the American Revolution. It begins with the outbreak of the war in 1775 and continues through the signing of the Declaration of Independence in 1776. The author describes the military and political events of the war, as well as the role of the various states. He also discusses the impact of the war on the American people and the development of the new nation. The third part of the paper discusses the early years of the United States, from the signing of the Constitution in 1787 to the end of the war with Mexico in 1848. The author describes the political and social changes of this period, as well as the role of the various states. He also discusses the impact of the war on the American people and the development of the new nation. The fourth part of the paper discusses the mid-19th century, from the beginning of the Civil War in 1861 to the end of the Reconstruction era in 1877. The author describes the military and political events of the war, as well as the role of the various states. He also discusses the impact of the war on the American people and the development of the new nation. The fifth part of the paper discusses the late 19th century, from the end of the Reconstruction era in 1877 to the beginning of the Progressive era in 1900. The author describes the political and social changes of this period, as well as the role of the various states. He also discusses the impact of the war on the American people and the development of the new nation. The sixth part of the paper discusses the early 20th century, from the beginning of the Progressive era in 1900 to the end of the war in 1918. The author describes the political and social changes of this period, as well as the role of the various states. He also discusses the impact of the war on the American people and the development of the new nation. The seventh part of the paper discusses the mid-20th century, from the end of the war in 1918 to the beginning of the Cold War in 1945. The author describes the political and social changes of this period, as well as the role of the various states. He also discusses the impact of the war on the American people and the development of the new nation. The eighth part of the paper discusses the late 20th century, from the end of the Cold War in 1945 to the present. The author describes the political and social changes of this period, as well as the role of the various states. He also discusses the impact of the war on the American people and the development of the new nation.

and discussion or study groups may well be added.

A program which use folk material doesn't just happen. It takes careful planning and careful thinking. Besides it has the technical advantage of flexibility and it can be counted on to stimulate interest and enthusiasm.

Folk materials lend themselves easily to the day-to-day program. They may be used with conspicuous success for patriotic holidays for seasonal celebrations. As a "bang-up" culmination to a years program or a summer's activities, there is nothing more colorful than a folk festival.

In planning the program there are two general lines of development that can be followed, either separately or in combination. Our North American folkways offer a very fruitful field for program material. The Indian cultures, the cultures of the southeastern mountaineer, the ways of the cowboy are recognized as rich sources for background material in music and games and arts and crafts and dramatics and story telling. Less apt to be thought of are the folkways of the anthracite coal miners, or the cajuns of Louisiana, or the Pennsylvania Germans. Yet these groups and many others in the country have enormously interesting customs that are in danger of disappearing except as historical curiosities. They deserve rather to become familiar to all of the

people in these United States, not just to the relatively small group living near-by, for they add much to an intelligent awareness and use of the deep well of cultural loves from which we draw our own culture.

The question might now well arise, "How are we to approach a minority group?"

Generally speaking, there is no hard and fast rule, but there is some important principles that are to be kept in mind.

In the first place, human nature is essentially the same regardless of national backgrounds, of language differences, or differences in creed or color or opportunity. For so long a time emphasis is placed upon the differences that it is sometimes necessary to make a distinct effort before this thought can be broken. It is well to remember too, that very few people want to stand up and display their differences in light of publicity. They need to be made an integral part of the whole pattern, not a brilliantly colored fringe stuck around the edge.

Probably the most important simple need in a successful meeting with minority groups is an awareness that the cultural differences didn't just happen. They grew out of the life and environment, the needs of body and of spirit that a national group experienced together over the period of many centuries. They are not to be taken lightly but with a reverence generally accorded to all

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses. This will allow the business to track its financial performance over time and identify areas for improvement. The second part of the paper discusses the importance of maintaining accurate records of all assets and liabilities. This will allow the business to track its net worth over time and identify areas for improvement. The third part of the paper discusses the importance of maintaining accurate records of all debts and obligations. This will allow the business to track its financial obligations over time and identify areas for improvement. The fourth part of the paper discusses the importance of maintaining accurate records of all taxes and other legal obligations. This will allow the business to track its financial obligations over time and identify areas for improvement. The fifth part of the paper discusses the importance of maintaining accurate records of all other financial information. This will allow the business to track its financial performance over time and identify areas for improvement.

aged and fragile things.

The program maker should have enough knowledge of the customary social or religious taboos of the foreign-born group to avoid offending. It would be well, too, if he sought out and made friends with the leaders of the young people in the groups he is seeking to make contact with; if he reassured these leaders that he had no desire to disrupt the traditional patterns of control over youngsters; gave to the leaders the time to come to a thorough and mutual understanding with them, gave them, too, wherever possible and desirable, special services.

Rachel Davis-Dubois has developed a technique of intercultural cooperation that has proved highly successful which is described in "Get Together Americans," Harper and Bros., 1943. An entirely different, but equally successful method, is used in eleven high schools in New York City and Westchester County, New York. Either of these two programs could be adapted on any playground or in any recreation center with the necessary leadership in dramatics. This method is described by Spencer Brown in "They See For Themselves," Harper and Brothers, 1945. The technique of organizing a folk festival has been prepared in a guide especially valuable for communities which have little or no foreign-born elements amongst their community, entitled, "The Folk Festival

Handbook," published by the Evening Bulletin Folk Festival Association, in 1944, emanating in Philadelphia, Pennsylvania.

In conclusion, we might say, that each community must tailor its program to fit its own needs and its own facilities. The recreation leader would do well to begin by making a survey of his community resources. He will need to know what nationality or other minority groups are living in the community, what help he can expect from the schools, churches, other agencies or organizations in the matter of trained leadership, what the local libraries offers, what records from the local music stores are available, where to go to supplement these facilities and to get films and other visual aids for the program. He may find it desirable to enlist the aid of the newspaper or radio station in publicizing his program, or to explain its place in the whole recreation set-up in talks to civic clubs, to P.T.A.'s etc. Certainly here is an occasion where it would seem advisable to take plenty of time and energy to interpret the program to the community at large.

Either for their own good sakes or in building toward a final festival, singing, games and folk games have a prominent place in the program. There is ample room to pick and choose the best--the most interesting and colorful and varied--both from ones remote and ones

1874

1875

1876

1877

1878

1879

1880

1881

1882

1883

nearer immigrants. Our land is rich in singing games and folk games and play party games--so rich that the play leader may tend to neglect or to overlook the ancient roots of what we think of as "American." It will take perhaps more work to find and play the less familiar games, but the end will justify the effort once the job is done. Here, is an opportunity to bring the community's nationality groups into the picture as prominent and active participants in the program.

IX. Conclusion.

The fight is not over. In many parts of the country Negro members of our own profession cannot attend sectional and national meetings. In some places they cannot be represented in our national organizations. At some colleges and universities minority groups are still on a quota basis, in other institutions the doors are totally barred to them.

What is needed today is courage, and great credit must be given to those who risked public opinion to carry out this concept of freedom of opportunity. Fortunately, public opinion all over the nation is broader than is generally acknowledged. Let us salute the people of Atlanta, civilians, city officials, and editors, who welcomed the Dodgers in the South this year. Let us hope that more colleges and universities, more law-makers, more Washingtons, Birminghams, and Memphises, more members of governing boards of our national and district associations, will have the courage to hold high the Jeffersonian concept of "aristocracy of virtue."

In conclusion, I wish to emphasize that by and large, committees at work on the problem are fully aware of the complexity of the problem, of the difficulties involved in working for a solution, and of at least some of the pitfalls to be avoided. In general, it is not recommended

that various diverse agencies force the issue and thereby perhaps actually lose ground. On the other hand, we have ample evidence to convince us that we must direct our efforts straight at the core of the problem intelligently and tactfully, and not play around on the fringe of the problem where nothing is to be gained.

On the play fields we see boys, again all races and religions, taking part in athletic competitions of one sort and another. The only question involved in this playing together is whether or not this boy or that one fits into the team play the best, whether this boy or that one is the best competitor, and whether this boy or that one best represents the school or college. Sport-minded individuals recognize and pay homage to ability of the individual to play the game. Cleveland fans cheer a homerun by Doby, as vociferously as they do for any other player on the team. As president Bill Veek so aptly said, "A homerun is neither black nor white." I presume the statement could be made about the Detroit fans in Hank Greenberg's heyday as first baseman in Detroit. Neither race nor religion affect base hits, home runs or brilliant fielding. It is ability that counts in sports rather than race, creed or color. It has taken organized baseball quite a while to accept this, but now it is thoroughly accepted.

It would seem then, that it's perfectly reasonable

for those in physical and health education and athletics to continue with their present program of activities, with the single objective in mind of recognition of merit, recognition of performance, recognition of ability, recognition of sportsmanship regardless of the question of the individuals displaying those characteristics. A proper start has been made.

A start, no matter how propitious, is not enough. A solution must be found to the problem of how to continue the acceptance of individuals of all groups into the total society on the basis of the acceptance developed and understood in Physical Education activities.

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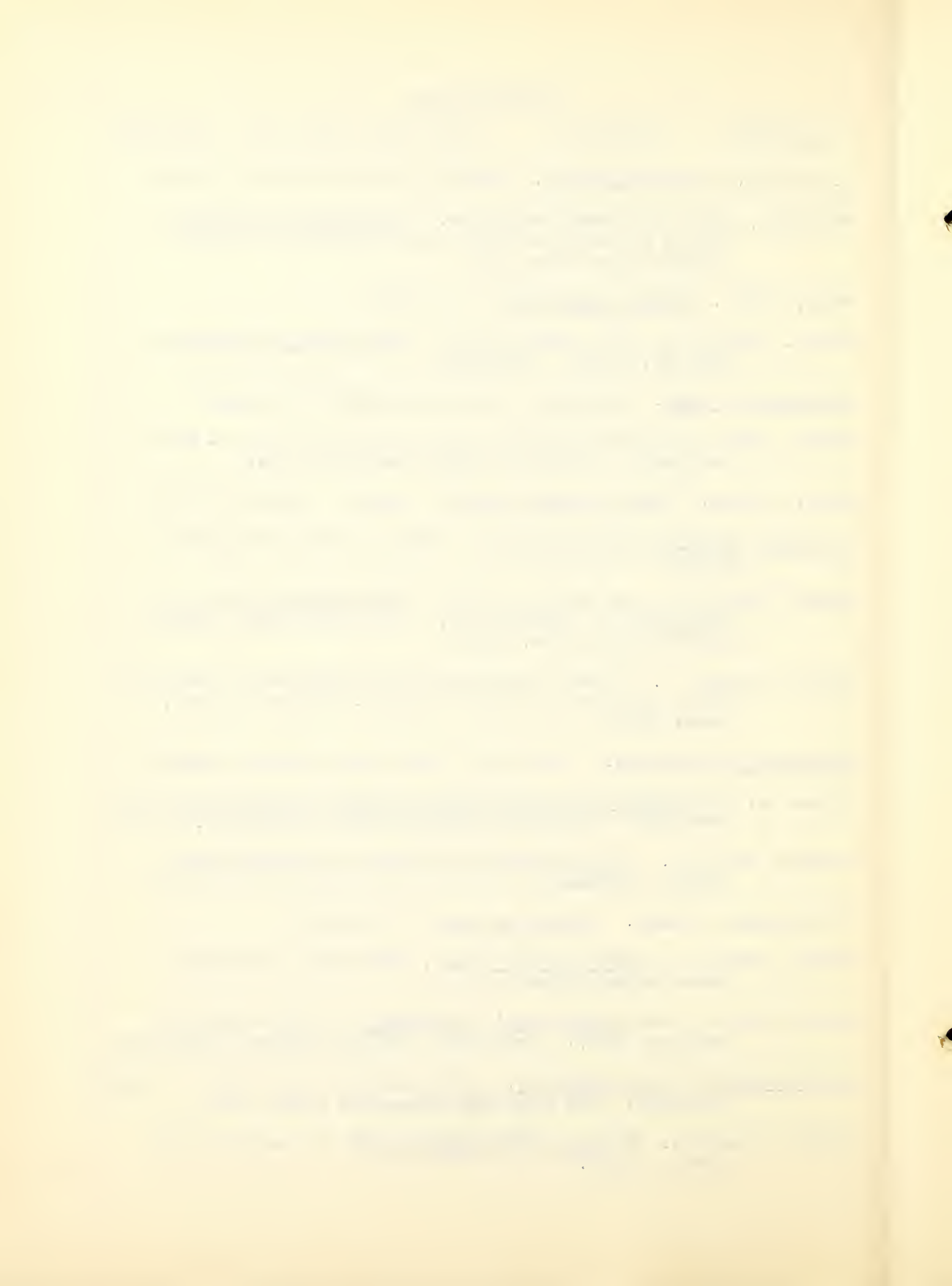
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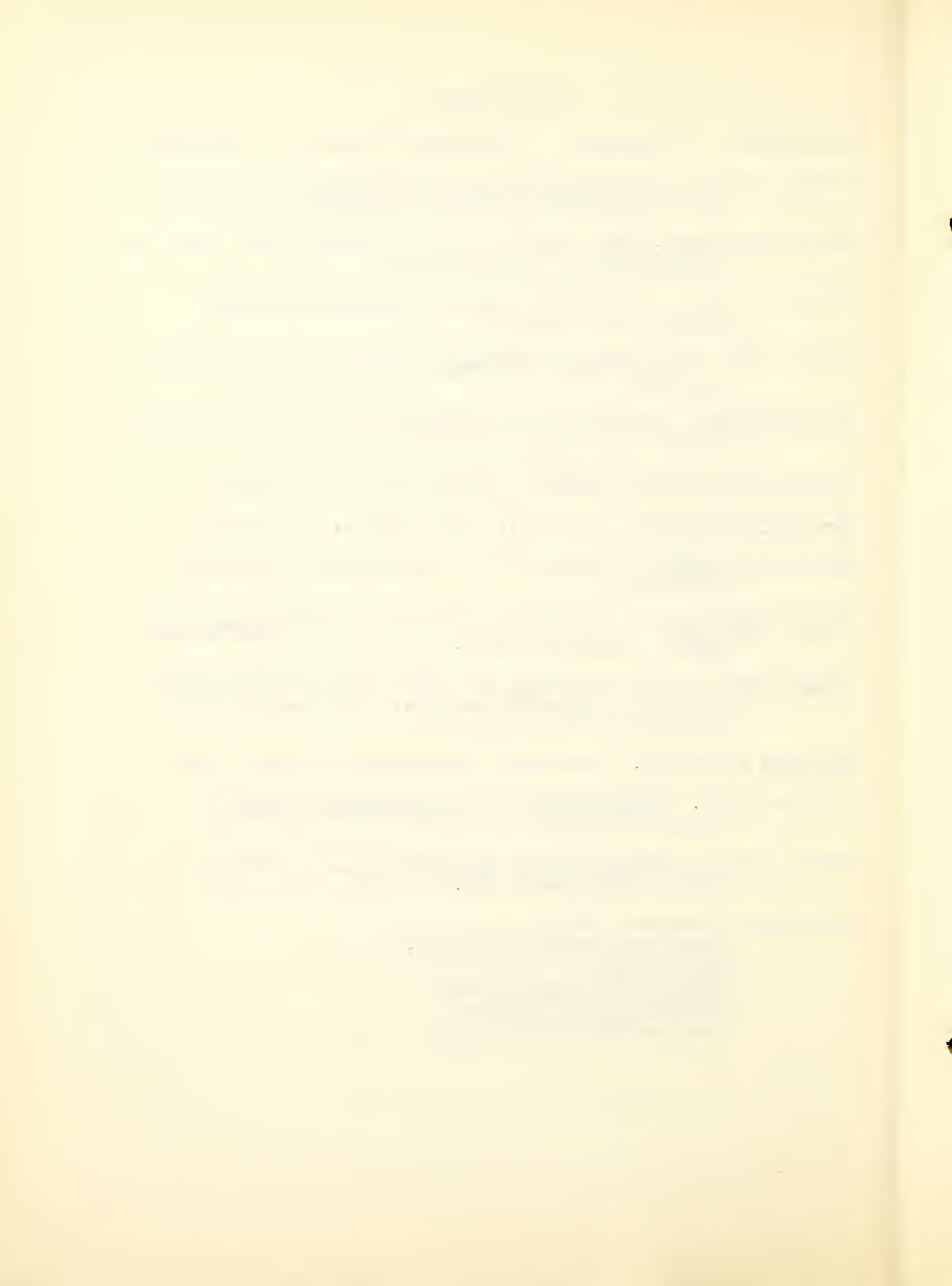
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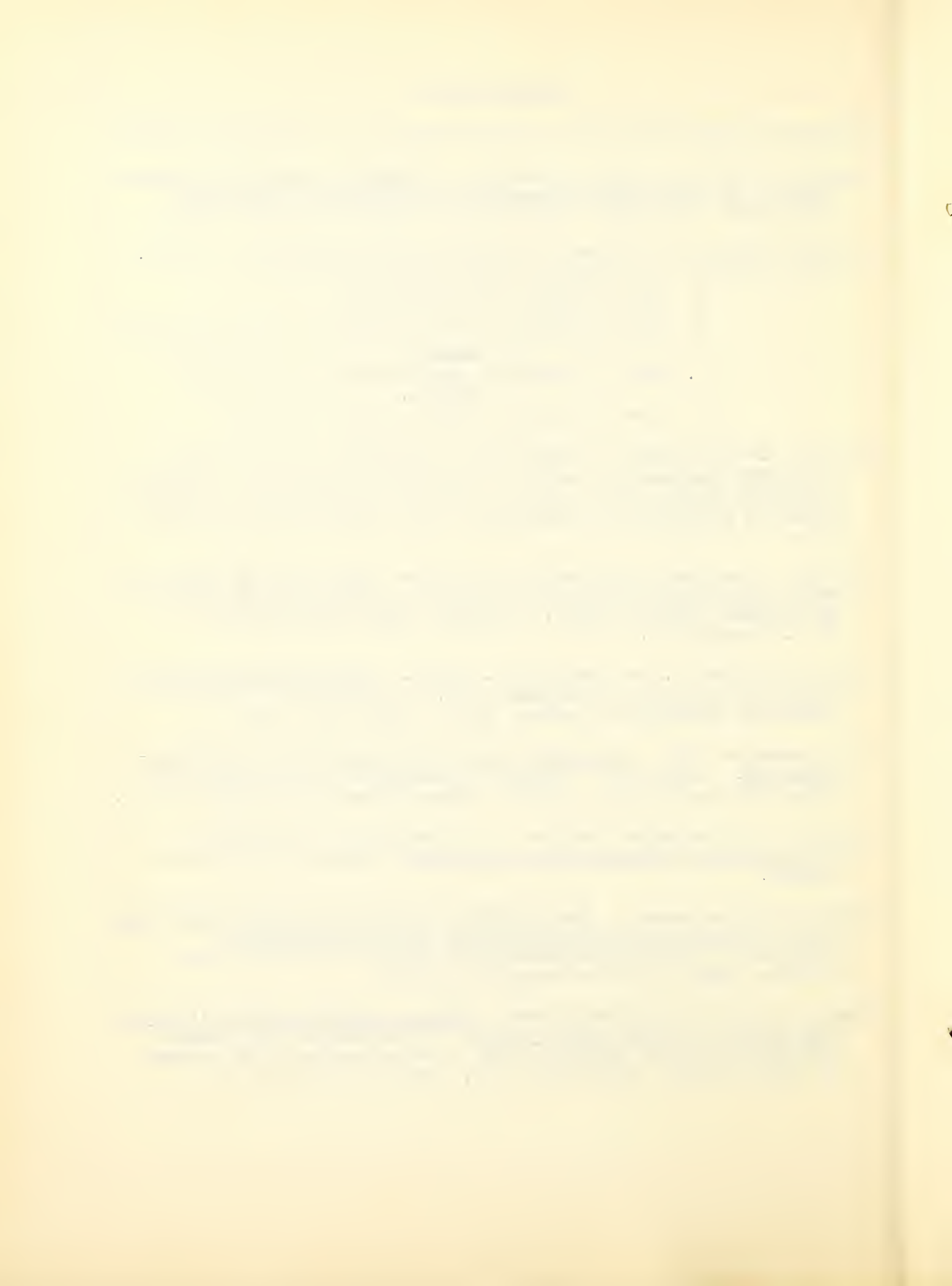
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